



FREE

believe & achieve



442

dream team

just do it

serve & save

fight club

mind over muscle

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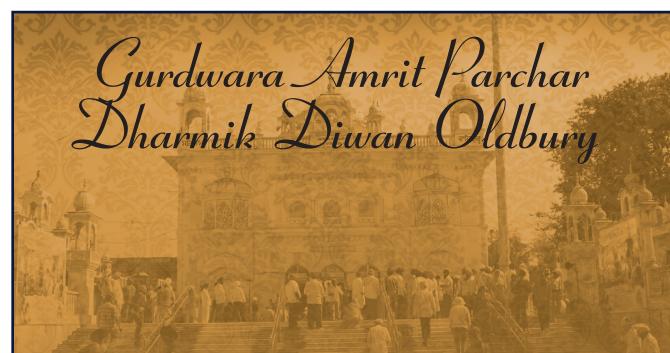
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THE SEEQ TEAM

The SEEQ team have had a busy year since our last magazine – honest!

Here is a quick rundown of what we have been up to.

The weekend of 8-10th October the SEEQ team, family and helpers could be seen at Gurdwara Sachkand Ishe Darbar, Vicarage Road, West Bromwich partaking in seva for the Akhand Paat. In doing so, the team were galvanised and reenergised by the spirit of naam, simran, seva and dasvand (charity).

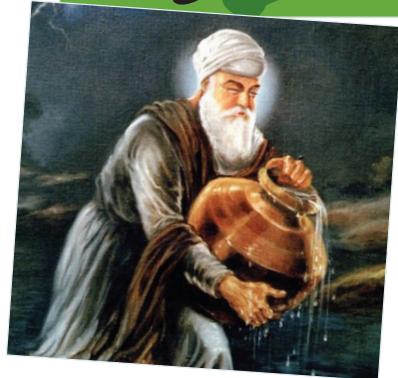
On Saturday 13th November

2010 Raaj radio dedicated their airwaves to some exuberant, although completely biased, tongue in cheek commentary on the rather disastrous attempts of the Raaj Radio football A-team participating in the **Annual SEEQ**

Football tournament. In fact they were usurped by the B-team, who at least made the knock-out stages. It's the taking part that counts as the saying goes. Undeterred and with infectious enthusiasm both teams are keen to return next year to fulfil their ambition of winning the prestigious title of open age winners for the annual SEEQ Football Tournament. That award went to ABD B-team (Slough) who retained their title by beating a resilient Planacre (Wednesfield) team in the final at Aldersley Leisure Village. Surely the 'A' status of the ABD A-team is in some doubt! Famously the under 16 winners were Infamous (Walsall) who were strangely playing in borrowed Sikh Hunters tops! The Under 12 winners against a fighting Singh Sabha, Bradford team were The All Star Juniors, minus the dodgy Daley Thompson tash and Keven Keegan perm (something for the older readers amongst you!).

After failing to get lucrative sponsorship with Powerade, sewadars at Sedgley Street Guru Nanak Gurdwara in Wolverhampton again provided essential sustenance for over 70 teams, players, managers, supporters and hangers on with chappatis (carbohydrates), sabji and dahl (protein) and Keer (sugar rush). Add to this the obligatory samosas (fat) and chai (more sugar and essential caffeine). The only tournament where you can go, play to the final, exhausted and sweating but put on weight!

God bless Guru Ka Langar.



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Feed the Homeless seva was undertaken by five members of the SEEQ team. They distributed langar from Gurdwara Sachkand Ishe Darbar at SIFA Fireside in Birmingham. SIFA Fireside works with those who are homeless, affected by alcohol or otherwise socially excluded to improve their physical, social and mental wellbeing.

Later on this year the team are planning the Three Peaks Challenge. The event is open to anyone interested in raising money for charity and tightening up their buttocks without resorting to a Nip and Tuck! The challenge is to climb Ben Nevis (UK's highest mountain), Skafell Pike (England's highest mountain) and Mount Snowdon (the highest mountain in Wales).

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Oh I nearly forgot, all of this must be completed within 24 hours! Alternatively we are also in the process of organising a gentle 10k run, piece of cake!

If you have a head for heights and are up for a challenge, contact the SEEQ team at info@see-q.net and register your interest.

We hope that you share in the SEEQ vision of faith, education, tolerance, support and pride. Tolerance of others and supporting each other. Pride in your Faith and faith in your Guru.

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It's not an easy step to take but making little changes like doing Simran and Seva can bring about a change in mindset. Slowly you will see these changes manifest themselves in your life.

TRANSFORMHERS

Why I Became... And Married... A Sikh by HARVINDER KAUR (formerly Alexandra Aitken)

Frankly, if someone had told me ten years ago, when I was living the party girl lifestyle in London, that a decade later I'd be a teetotal vegan, I simply wouldn't have believed them.

If they'd gone on to tell me that I'd also have converted to Sikhism, changed my name to Harvinder Kaur and married a Singh, I'd have laughed my head off. After all, I was positively allergic to organised religion. It just seemed so grey to me. But then I don't really think of Sikhism as a religion, more a path for anyone who is looking for something more spiritual.

We live in a computer age where life is increasingly stressful and the world is speeding up, and people are desperately trying to find a way to relax, to escape from everything.

As I see it, you've got one of two options; you can either find a drug dealer, or you can find something that's going to give you a natural high. Everyone's looking for something - I've found it in Sikhism.

Put simply, if someone told you that you could change all the things that made you unhappy, just by reading something, or singing something, and that you could get to a point where every part of every day - even the grim commute to work - is just really nice, why wouldn't you want to try it?

Because most people just want to be happy. We only do what we do - put the hours in with work, chase the man, take the drug - because we think that thing will make us happy.

I know some of the richest and most successful people in the world. But the happiest people I've ever met are those who follow a spiritual path.



But I'm sure that for people who don't know me, it's hard to work out how I went from being the sort of person who gets drunk and falls out of clubs to being the sort of person who wears a turban and meditates, and I'm sure there are people who will judge me, or misunderstand my motives, but I completely understand that. I was like that, too.

Years ago, I remembered seeing a Sikh girl wearing a turban and thinking that she must be a bit crazy. I just couldn't understand why someone would do that. It just wasn't a part of anything I was familiar with. I just didn't get it. I think if I'd carried on living my life the way I had been I would have been a very unhappy person. I would have been unfulfilled and, basically, empty. I don't judge people who want to live the way I did, I'm just much happier like this.

[Courtesy: Daily Mail] February 2, 2011

Everyone's looking for something - I've found it in Sikhism

But I didn't just jump on the first bus going. I did my homework. I've read just about everything.

I looked at Kabbalah - the fashionable offshoot of Judaism. I read about Islam, about Buddhism, but it wasn't until about four years ago when I went to a Kundalini yoga class, the people seemed to be so amazingly happy that I felt compelled to ask about Sikhi. And I heard the most amazing stories....

Of course, none of this happened to me overnight. It was a very gradual process. I compare it to someone who's never been to a gym who eats chips and chocolate cake for breakfast, lunch and dinner. If that person starts to exercise, then they'll find that their body wants different foods, that they start to eat more healthily because they work out how to sustain their body and feel better.

That's how I feel about Sikhism. Everything has been a very natural and organic process, things evolved step by step.



Joining the army is not something that I ever considered as a child, even though we are probably one of the greatest martial races in the world. Maharaja Ranjit Singh; Hari Singh Nalwa; Mata Bhag Kaur and Havildar Ishar Singh are all well known Sikh army generals. The British Army has always been well represented by Sikhs throughout history, at one point it even had its own Sikh Regiment and over 80,000 turbaned Sikhs were killed during World War 1 & 2, no mean feat. A trend set by our ancestors has not been forgotten by us all.

The SEEQ team recently met up with Lance Corporal Simranjit Singh and Harpreet Kaur to see what life is like as a Sikh in the army today.

"As vegetarians we have no problems being in the army", says Harpreet Kaur. "Where ever we are going the army provides us with any food requirements we have. Eggless, fish free it's not a problem, and we sometimes even give the chef the odd challenge, when we ask for Sabhji, he tries but it doesn't compare to my mum's cooking".

How about image, racism in the force we ask him? As a Sikh, we can be a target of abuse on the street, but how has life in the army been for Simranjit? "Well, each individual has different experiences, I can only tell you of mine. I haven't had any issues within the armed forces. I wear a turban and I'm proud. I think if there was differentiation within the forces I would never have guarded the Queen. I was the first Sikh to guard the Queen, and that was with my turban. The forces even made me an exception by allowing me to not wear the traditional bearskins (hat) but wear my Dastar instead. So I will let you decide on whether there is any racism in the armed forces".

He goes on to tell me, that as a Sikh they are allowed to wear the full 5 K's without any discrimination. They even have an Army Sikh Chaplain and have regular Sikh congregation for prayers. I was intrigued and taken aback to say the least.

Harpreet, who is currently training to be a nurse with the army, has come over from Delhi, India. She tells me how by luck she met the army recruiting



officers at a Gurdwara in Southall, since which she hasn't looked back. "They have a number of career options available, and they even pay for your course. "How could I say no?" she tells me.

An interesting day to say the least, meeting Sikhs in the army who are confident in representing their country and openly practice their faith, and are studying to become professionals at the same time. Maybe joining the army is an option for me after all.

More information on a career within the army can be found at www.army.mod.uk or at army careers offices throughout the UK, including The Pallasades, Birmingham (0121 633 6431); Coventry (024 7622 3569); Wolverhampton (01902 420340) and Hanley (01782 212070).

If you have specific concerns about being a Sikh in the Army, please call 07753 780637.


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WHO WOULD YOU LIKE TO MEET TODAY?

Did you know there have been 46 Mr Men characters created by Roger Hargreaves? Remember Mr Tickle? He uses his extraordinarily long arms to tickle anyone he can. Some of the other Mr Men characters are on show at your local Gurdwara: you just need to know how to spot them.



Mr Nosy

He invests time and energy in discovering the best seating spots from where he can watch who comes, who walks at what speed, who needs to lose a few pounds, who wore the same clothes from last month and who licks his fingers after degh (sweet).



Mr Perfect

God created him for the whole world to admire. He comes to the Gurdwara with the latest fashions; unsavoury accessories, cell phones, bags, shoes etc and walks about excessively trying to draw attention to himself.



Mr Busy

He thinks that Gurdwaras only open on Vaisakhi Day. He will phone the Gurdwara at 12.00 noon on Vaisakhi Day and ask for directions. Once in the Gurdwara he will ask for directions to the langar (food) hall.



Mr Grumble

He will listen to the Granthi's Kirtan and Katha, with intense scrutiny, taking notes of all grammatical errors, slips of the tongue, his/ her hand movements, what was left out, and other mistakes. He will walk up to the target and start off with the statement: "Today you did fantastic, I enjoyed it so very much." What he means by fantastic is that he was able to catch the one mistake to comment on. His modus is simple: begin with a question, and then go on to provide a 45-minute lecture-type answer himself. The objective is to show he knows more than you.



Mr Mischief

He thinks he has magic fingers and will endlessly fiddle with heat controls, switches, taps, carpet threads, toilet flush handles and toilet paper.



Mr Uppity

He has alternative ideas for everything from the colour of the walls to the composition of oxygen in the kitchen air. You will see him stop sevadars and say: "You know, this sink should be there, this door should open the other way, and the ceiling should be higher", and so on.



Mrs Lazy

She believes the Gurdwara's walls need support and that if she doesn't lean on the walls, the walls will, over time, start to lean, or worse, just keel over. The whole Darbar may be empty but she will not sit in the centre, rushing to the walls instead.



Mr Nonsense

He gets his peace and comfort by hanging out in the car park, looking at other people's wheels and memorizing their registration plates.



Mr Clever

He will turn up from just about nowhere and on his first visit after months or years, wants to enrol in Kirtan classes, Tabla classes, and Punjabi class. He will want to do seva. He will want to help. He'll bug the secretary, the president, the Granthi, the treasurer and every other sevadar by declaring, "Give me something to do. I want to get involved". The only thing he doesn't want to do is come back.



Mrs Chatterbox

She likes to energise herself with Oscar Award winning gossip. You can see her deeply engrossed in gossip in the corner of the hall.



Mr Daydream

He has trouble reading notices and clocks. If the notice says 'Divan starts at 10:45 am and ends at 1:30 pm', he will turn up at 1:35 pm sharp.



Mr Rush

He will rush into the Gurdwara, talk with a raised voice, move hurriedly from person to person saying "sussrikal" and immediately add "I got to go!" What he really means to tell us is that he is terribly important, he has a life to live, a business to run, things to do, etc., and by default the rest of the sangat, have all the free time in the world with nowhere to go and nothing to do but waste time in a Gurdwara.

You will also see the simple folk who come to the Gurdwara to pray, to learn something, to do darshan of the Guru and His Sangat, to do some seva, to listen to the Guru's Kirtan and his message. The Gurdwara is their spiritual life. They don't bother with the gossip, the fashion, the show-offs, etc. They know they are coming after a week and they want every second to count. They don't ask what the Gurdwara can do for them, but what they can do for the Gurdwara. All they care is what the Guru thinks of them.

May Waheguru bless them.



IN 1699

a humble
man
by the
name of

Daya Ram Ji, was among the first to willingly receive Amrit and thus be granted entrance into the unique collective known as the Khalsa Panth. His step represented a place in the Sikh faith for humility and compassion. Daya, according to the Sanskrit translation, means “to sympathise with”, and by assimilating into the image of the Guru he gave all future generations of Sikhs this unique ability to act with kindness and forgiveness.

What is Daya?

To have Daya is to feel a connection with all of those around you, be them loved ones, friends, or work colleagues. You share in their successes at the same time as empathising their failures and misfortunes.



Putting others before yourself and helping to alleviate the suffering you see around you is one of the noblest of human traits, and one of the most precious gifts that we have been given. Guru Nanak Dev Ji's message was that of giving service to humanity. Bhai Khaneiya Ji was the ultimate living example of compassion; in that he did not see an enemy of the Khalsa lying before him on the battlefield, but a fellow human being in need of water

and aided him as if he were his own Sikh. Having the ability to see a “one-ness”, in each and every person gives a sense of belonging, and you will not care for praise or congratulations for your service, it will be a purely selfless service. Remember the greatest of deeds are those that go unnoticed.

How can we be compassionate?

Compassion is an easy way to keep everything simple and stop relationships from going sour. Taking time out to think of someone else isn't hard because Sikhi teaches us to do it everyday! Help your friends out if they're finding something tough at school. If your parents need some help with the chores why don't you chip in to make things easier? Being selfish causes anger and hostility and it doesn't make the best of environments to live in.

Whenever we do Ardaas (a prayer), if you notice we finish it by saying “Sarbat da palla”. Whilst the purpose of the Ardaas greatly differs, we should remember that we are offering a prayer on behalf of everyone by using this phrase.

YOU HAVE NO COMPASSION; THE LORD SLIGHT DOES NOT SHINE IN YOU.
YOU ARE DROWNED; DROWNED IN WORLDLY ENTANGLEMENTS. 4
SGGS 903

This initial act of selflessness is something we should build upon. However, through getting involved in everyday affairs; reality TV shows and celebrity gossip columns, our minds become selfish and we limit our own good intentions by imitating those that we see in the media.

Remember, compassion is much more than JUST being kind to others, it's having the ability to stand up for what is right against all odds, putting ourselves forward to help when others have suffered misfortunes. Looking down on others is all too easy to do and this ego gets in the way of helping someone when they are in need.

LET IT BE

HELP, I NEED SOMEBODY

Love for humanity....really?

The biggest question is, what would the Gurus think if they saw us standing back, continuing with our lives whilst people around the world suffered in poverty and famine?

Khalsa Aid, United Sikhs and other such organisations have given us platforms with which to aid the needy, but the change must start from within ourselves and how willing we are to give up our own time and effort for the sake of another.



The Social Network

We live in the age of the celebrity, where the whole world wants to know everyone's business, whether true or not, from the gossip columns in the newspaper, Facebook, Twitter, to the aunty at the Gurdwara talking about "fullanas" (so and so's) daughter doing this and 'so and so's' son doing that.



False are the ears which listen to the slander of others.
(Ang 268)

We are always so happy to find out what's happening to people, we make it a habit to find out gossip and take some sort of satisfaction from it. It doesn't take much to spread a rumour. You must know what I'm on about, when Mum comes home from the Gurdwara and then phones your Massi, "thu suniaa (have you heard) is often preceded by some idle gossip. Is it merely idle gossip, or is it Ninda?

Ninda. A word that has its roots in Sanskrit, and appears 112 times in Guru Granth Sahib Ji. It is often translated in a multitude of ways, perhaps the most commonly being 'slander'.

Guru Granth Sahib Ji states:
One whose heart is filled with malicious gossip, is known as a malicious gossip; everything he does is in vain.

Our Guru is teaching us that through insulting someone, we take their wrong-doings and sins upon ourselves. Guru Ji reveals that:

They gossip about others, and lose their credit, and expose themselves as well. (Ang 852)

Guru Ji furthermore reminds us not to listen to such slander directed towards others:

False are the ears which listen to the slander of others. (Ang 268)

Guru Granth Sahib Ji clearly acknowledges that slander and gossip are social evils, and shuns and condemns them as unacceptable behavior for Sikhs. Gossiping can be a very addictive and difficult habit to try and get out of.

It is even harder if your Sangat (the people you chill with) are also big gossipers and love knocking people down.

The lessons that we learn here is that slander is a social and spiritual evil which we should avoid in order to be accepted into the court of the Guru, and become a good Sikh. It can destroy our spiritual progress upon doing it.

We should reject slander and gossip in all their forms and strive to be more righteous. Upon being a victim of these ills, rather than retaliating and bringing sin upon ourselves – silence is therefore a virtue.

The way to beat reacting to other people's negativity is to learn how to control your mind. In Japji Sahib, Guru Ji says: **man jeetai jag jeet, conquer your own mind and conquer the world**, thus breaking the shackles of society.

Before you speak, think first. Does this really contribute to what is being said? Is it truthful? Will it elevate the situation?

Let us all strive to be better humans, and to live in our excellence as Sikhs of the Guru.

Vladimier Smicer, Djimi Traore, and Igor Biscan; a few names that don't roll off your lips when we think about Liverpool's fortuitous 2005 Champions League winning team. But believe it or not, they took home one of the most prestigious medals in football today. All of these players mentioned played some part in winning the Champions League trophy in Istanbul that night. Be it when, Igor Biscan put in a man of the match winning performance away at Juventus or Vladimier Smicer scoring the second goal in the final, still their names probably won't roll off your tongue, without pausing for maybe a few seconds.

Now, when I ask you to name the third, sixth and maybe the eighth Guru, their names probably won't be rolling off your tongue either, but nevertheless Guru Amar Das Ji, Guru Hargobind Sahib Ji and Guru Har Krishan Sahib Ji have played just as big a part in shaping our religion as Guru Nanak Dev Ji or Guru Gobind Singh Ji.



The living embodiment of Guru, Guru Nanak Dev Ji Guru and the Sikhs, so

Just as the key players in any starting 11, such as Rooney,

Messi, Torres, and Ronaldo tend to take the lime light, as Sikhs we tend to focus all our energy on Guru Nanak Dev Ji and Guru Gobind Singh Ji's teachings. As important as the first and tenth Guru are, every Guru has given us something unique, special and an important element of our faith.

We bow at the feet of Guru Granth Sahib Ji each time we are in their presence, but how did Guru Granth Sahib Ji come about? The bani (writings) of the first five Gurus were compiled to form Adi Granth by the Guru Arjan Dev Ji, the fifth Guru. Later, the tenth Guru would add more writings to form Guru Granth Sahib Ji that we see today. Sri Sukhmani Sahib, the prayer of peace and bliss which we recite on our birthdays, at our homes and the Gurdwara, is also one of the gifts Guru Arjan Dev Ji gave us.

The seventh Guru is mostly remembered for his love towards animals through his animal sanctuary and respect for vegetation. Some even say he is the true inspiration for organisations like the RSPCA. The love Guru Har Rai Ji had towards all of God's creatures could be seen at a tender age. At a young age his robe accidentally caught some petals, causing them to fall to the ground. This moment had a profound effect on Guru Ji, it is said he felt remorse and sorrow for his actions. After that day, it is said the Guru walked with his robe tied up, so as that this would never happen again.

07

Guru Tegh Bahadur Sahib Ji, after being approached by the Hindu Pandits took it upon himself, to save the nation from the Mogul Empire. The Guru agreed that if he can be converted to another faith, the entire Hindu religion and eventually the rest of India would also change faith. In Chandni Chowk in Delhi, the Guru became a martyr, not for the Sikh faith but the entire Indian continent and religious freedom.

09

The eighth wonder of this world, Guru Har Krishan Sahib Ji became the youngest of all the Gurus, aged just five years old. At such a young age, the Guru saved the city of Delhi from smallpox by taking the disease upon himself and nursing the sick. The Guru sacrificed himself for the well being of others, and left this world aged a mere nine years old.

10



of all the Gurus is Guru Granth Sahib Ji. It can be said that from the first Ji, it has always been the Shabad (Word) that has dictated the life of the something which is still present to this very day.





SEVA

Serving
humanity
is
serving
the
Lord



JUST DO IT

God is within each and every one of us. So serving humanity is serving the Lord.

Sitting here getting told what to do by my Mum, my Dad or my Sister is so annoying. Chill!

Even the little things, pick up your Dad's dishes, tidying up after yourself can be an earache, especially when others are constantly on at you. I have realised through experience; when I do something out of my own free will I'm focussed, I enjoy it and ultimately it feels so much more like an achievement. Washing the car when I want to is fine, being told to wash it is a different matter all together!

Similarly, being told to do seva just doesn't feel the same as when I want to do seva of my own volition. One instance, which always springs to my mind, was at a family member's Akhand Paat. There was a lot of sangat but not enough sevadars. My friends and I were caught up in a conversation about cars (boys will be boys) when I was apprehended by my father who told me to do seva. At that moment I resented it, however it did make me think further about seva, and why a lot of our elders do so much and the feeling of bliss they get.

While reading up on the subject, I came across the definition of Seva, which after much thought and consideration to me was: Guru Angad Dev Ji. Not a definition as such, but someone who through their actions showed what true seva is. Prior to becoming the Guru, Bhai Lehna, was a disciple of Guru Nanak Dev Ji, and from their very first meeting he was overwhelmed by the love and guidance shown by Guru Nanak Dev Ji.

One episode in particular showed his true character. A family had approached Guru Nanak Dev Ji asking for help to build their wall which had been destroyed. Guru Nanak Dev Ji obliged and asked his sons to help build this wall, but they refused making a number of excuses... 'it's very late in the day...the weather - it's raining' When Guru Ji turned to Bhai Lehna, he gracefully accepted the wish of his Guru and began to build the wall. History tells us that after Bhai Lehna built the wall, Guru Nanak Dev Ji inspected it, but was dissatisfied and asked that the wall be knocked down and rebuilt. The feeling of having to redo a very strenuous task again because it doesn't meet the expectations of another can give a feeling of detest towards that individual. Just think about the times you have made a disastrous attempt at some DIY at home, having to maybe repaint the wall or even rebuild a cupboard because your dad, brother or wife say it doesn't meet their standards can be exacerbating.

Nonetheless Bhai Lehna got back to the task and rebuilt the wall again in accordance with Guru Nanak Dev Ji's instructions. When the time arrived for the inspection, Bhai Lehna failed again. Guru Nanak Dev Ji asked for the wall to be knocked down and rebuilt again. I can only imagine the stress, anxiety and feeling of despair this would cause me. Having to redo a job that I have, according to my own standards completed successfully?

It is said that in total Bhai Lehna knocked the wall down and rebuilt it a total of twenty-two times. Yes you read it right, twenty-two times! It makes me wonder, what would I have done in that situation? Said No to Guru Nanak Dev Ji? I might have become a social pariah but, I think I would have cracked a lot earlier. Bhai Lehna at the time,



It was this love, and selfless service which resulted in Bhai Lehna being appointed the second Guru, and thus becoming known as Guru Angad Dev Ji.

I can only imagine must have been relieved at the very least once this task was complete.

This goes back to my very first point, any task we undertake to do, we must have some sense of enjoyment or satisfaction to complete it successfully and to a high standard. Bhai Lehna must have had an infinite amount of love for Guru Nanak Dev Ji, to undertake the tasks given to him without making any objections unlike his sons. It was this love, and selfless service which resulted in Bhai Lehna being appointed the second Guru, and thus becoming known as Guru Angad Dev Ji. Angad literally meaning my limb, so Bhai Lehna became a part of Guru Nanak Dev Ji and thus his successor.

Guru Angad Dev Ji continued to serve the sangat, as his message to the Sikhs was that the path of enlightenment can be attained through service and good deed. He tells us this through Gurbani :

“That alone is a good deed, O Nanak, which is done by one’s own free will. Seva has to be done selflessly”.

Guru Amardas Ji, the third Guru, carried water in pitchers from rivers over 6 and a half km away every morning in service of Guru Angad Dev Ji.

Remember there were no taps, wells or nalkai!! Guru Ram Das Ji, worked tirelessly by hand to excavate a very deep well at Goindwal, now known as Bauli Sahib. The well was used by the poor to irrigate their land.

Sri Guru Arjan Dev Ji would, by hand, mill the flour and serve the streams of followers who came from miles and miles. When the foundations of Sri Harmandir Sahib were being dug, Guru Ji would dig and carry the dirt away. During the great plague of Lahore,

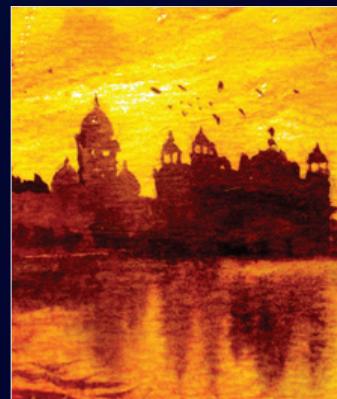


he nursed the sick, giving medicine and looking after the weak, and buried the dead Muslims and cremated the dead Hindus whose bodies littered the streets.

Guru Hargobind Singh Ji, along with Bhai Gurdas and Bhai Buddha Ji built the original Akal Takhat. Guru Har Rai Ji, the seventh Guru, created a free pharmacy for the needy. During a plague of smallpox to hit Delhi, Guru Harkrishan Ji nursed the needy. In the pursuit of the message of seva Guru Tegh Bahadur Ji went hundreds of miles outside of Punjab to current-day Bangladesh to eliminate witchcraft. Guru Gobind Singh Ji, when offered a glass of water from the hands of a rich young boy, refused to drink water from the hands of an individual who has not served his own people by his own two hands.

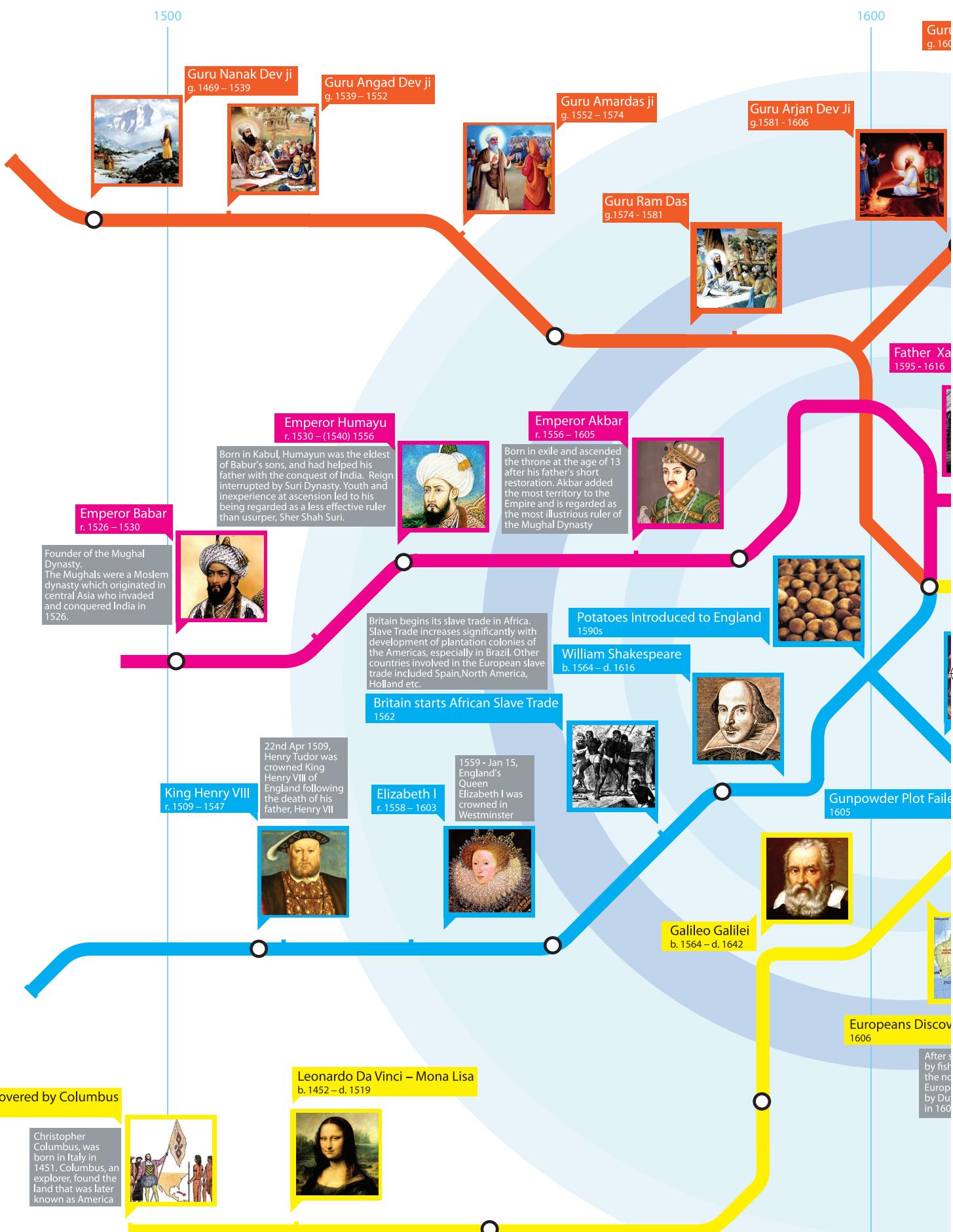
In doing so our Gurus have established that the Sikh faith is not one of empirical study but of living a practical life of seva.

In establishing the concept of langar they ensured that seva would retain its status within the faith. It begs the question, if seva was good enough for our Gurus, if washing the dirty dishes of the sangat, menial tasks like fetching water and digging trenches were good enough for our Guru's, why isn't it good enough for us?

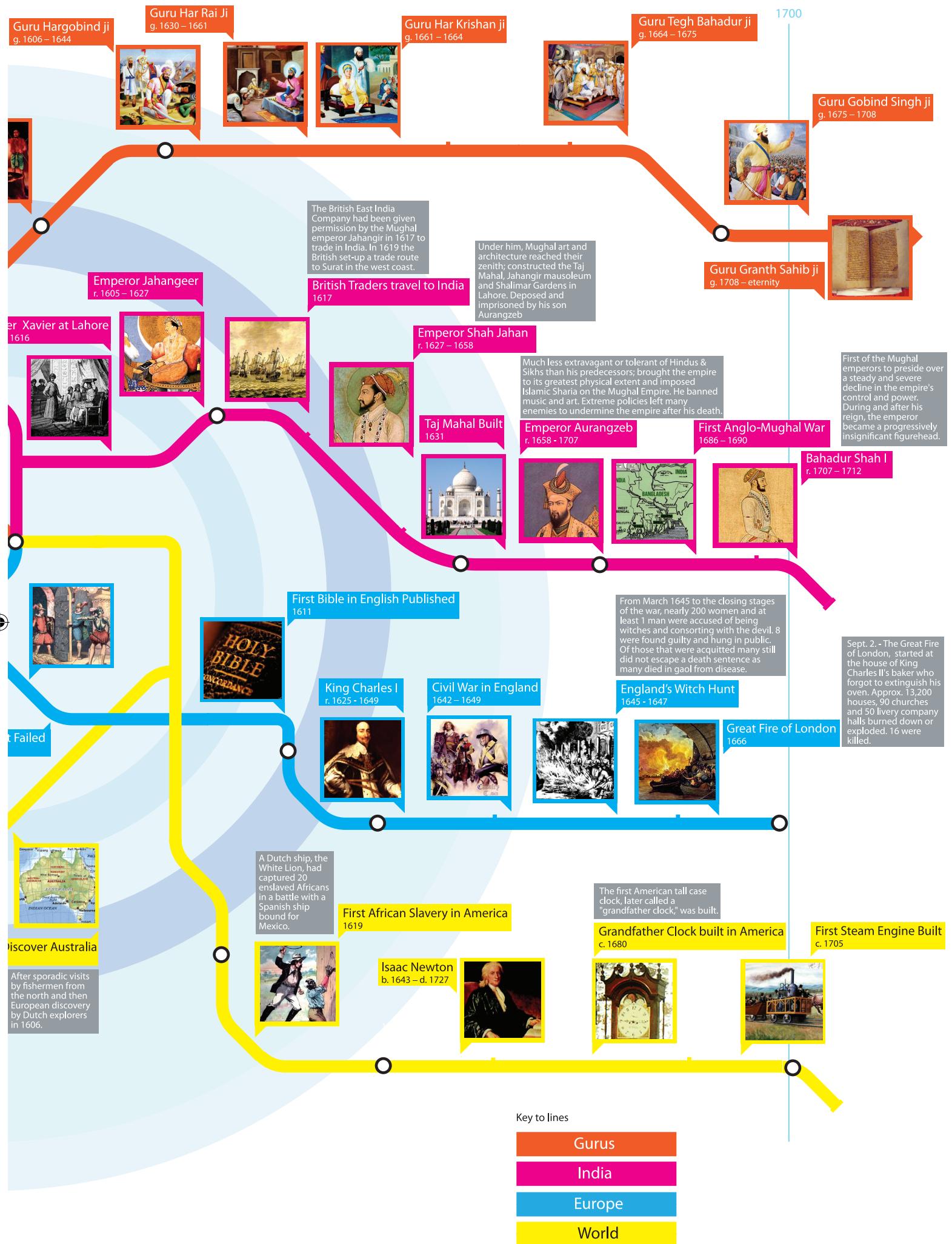


It's important to remember that seva is not limited to the four walls of the Gurdwara. But seva is serving God himself. God is within each and every one of us. **So serving humanity is serving the Lord. Seva, can be helping your Bibi or an old lady crossing the road, it can be feeding the homeless or simply helping someone doing a task they might struggle to complete.** But always remember the words of Guru Angad Dev Ji, seva has to be done selflessly, wanting nothing in return.

Eliminate your conceit and then perform service to humanity, Only then you will get honour - Guru Angad Dev



Guru Ji's Timeline 1469 – 1708





Self-defence has a lineage in Sikh history, from the introduction of wrestling by Guru Angad Dev Ji and the emergence of Shastar Vidya, to the rise of the Saint Soldier by Guru Hargobind Sahib Ji and the idea of fighting for truth, irrespective of faith and religious denomination created by Guru Gobind Singh Ji and the Khalsa Panth.

Fight Club

MMA fighter Subaig Singh

Nowadays it's common to say the pen is mightier than the sword and there is no place amongst society for this mindset. The question is, whether Sikhs of the modern world still possess their ancestral warrior state of mind. We need to ask ourselves whether we can maintain this way of life, and should we seek to not only protect ourselves but actively protect those around us?

Our 9th Guru was an excellent example as he gave his life for the protection of the Hindu faith.



With the growing interest in Mixed Martial Arts over the years, Sikhs have had their own role model in the professional MMA fighter Subaig Singh. The SEEQ team has met up with Subaig to see what inspired him to put his profession as a doctor on hold, to pursue a career as a Mixed Martial Artist.

"My fighting inspiration comes from Sikh history and our heritage. I used to read a lot about the Anglo-Sikh wars and how Sikhs have always been outnumbered but taken death rather than surrender." Subaig himself looks

To live as a Sikh and stay true to the essence of our beliefs is a difficult task in this day and age.

to great Sikh warriors for inspiration. "Outside of sport I am mostly inspired by great Sikh warriors from Banda Singh Bahadur to Hari Singh Nalwa and that is what gives me the desire to fight."

Asked about the place for keshdari Singhs (uncut hair) in MMA Subaig said: "I think being a Singh and having access to our history and heritage has helped me become a better martial artist. I feel my hair is what gives me my strength, as a Sikh, my Shakti (strength) is within my hair." To have strength, needs focus and Subaig is a strong believer in building inner strength and says, "I listen to a lot more Paat and Simran (Sikh Prayers) to build my inner strength as well as outer strength. One way I do this is through Chapuai sahib, a pray seeking protection".

Subaig's message to the thousands of fans reading this magazine was a powerful one: "Always train martial arts to whatever level that may be, even for personal self defence, as we as Sikhs are a vulnerable race and we need to



take steps to defend ourselves, our Gurdwaras, our families and the rest of the community. Try get in touch with Sikhi, learn about your history and learn about who you are."

To live as a Sikh and stay true to the essence of our beliefs is a difficult task in this day and age. Subaig Singh proves that Sikhi does have a place in society and someone can practice his beliefs while still achieving his goal.

So let's get ourselves out there and train, guys AND girls. When will we see the Kaur in the cage?

The SEEQ team would like to thank Subaig Singh, his sponsors www.supplements365.com and his trainers Nathan Leverton and Owen Comrie at Leicester Shootfighters. We wish him all the success in his professional career.



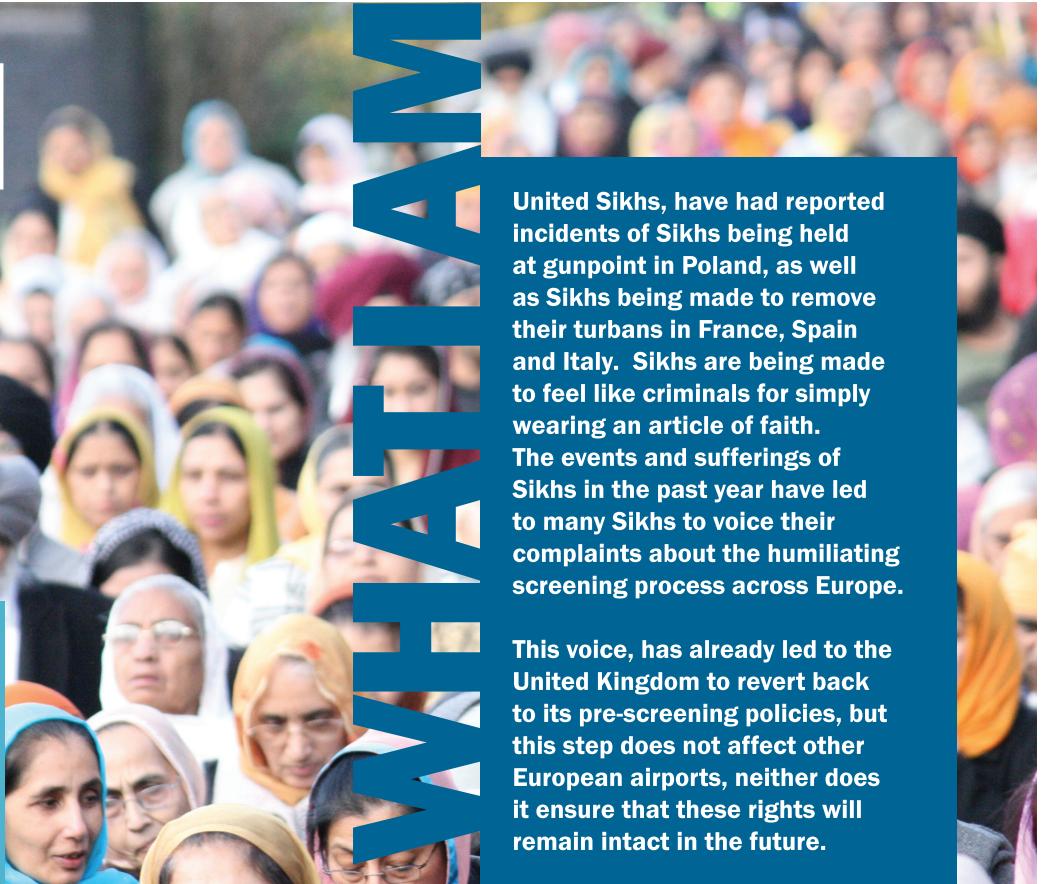
I AM

WANT

Being asked to walk around naked and bare all in public can leave you feeling petrified to say the least. Now; imagine for a turban wearing Sikh being asked to remove his turban in a busy international airport in front of thousands of on-lookers. Recent changes in European Law mean that you can either bare all or simply say no and stay at home.

EU Regulation No. 185/2010 officially came into force across Europe on April 29, 2010. Immediately binding on all member states allowing the airport screening policy to pat and touch down your turban as part of their primary screening process and in some cases even ask for the removal of your turban.

United Sikhs are currently collecting signatures to present to the EU States. Please sign this petition to gather a collective and more powerful voice. If you have a story to tell please contact United Sikhs. If your turban has been touched, removed or searched please take time to share your experience. Every voice counts!



United Sikhs, have had reported incidents of Sikhs being held at gunpoint in Poland, as well as Sikhs being made to remove their turbans in France, Spain and Italy. Sikhs are being made to feel like criminals for simply wearing an article of faith. The events and sufferings of Sikhs in the past year have led to many Sikhs to voice their complaints about the humiliating screening process across Europe.

This voice, has already led to the United Kingdom to revert back to its pre-screening policies, but this step does not affect other European airports, neither does it ensure that these rights will remain intact in the future.

On the 14th February the government passed a ruling that several British Airports, including Heathrow, Glasgow and Birmingham introduced a trial with new security checks which include manual searches and taking swabs to carry out chemical tests.

DO NOT let security staff man-handle your turban ask for a metal detector to be used.

DO NOT let security staff take chemical swabs, insist on taking them yourself with staff present.

If asked to remove your Turban then request for this to be done in private.

Now is the time not to sit back and wait to see what happens; it is the time to stand up and protect the dignity of our turban and stand up for our rights. www.unitedsikhs.org

Contact United Sikhs on rtta-uk@unitedsikhs.org to help organize a petition at your local Gurdwara, school or community, or just to get involved.



UNITED
SIKHS

Recognize the Human Race as One



Hair Today Gone Tomor

My son was busy prying his fingers - and his grapes - from his nemesis, the Snack-Trap. I stood behind him, ready to trim his hair just enough to stop it from relentlessly tickling his eyeballs.

Then he saw the scissors. He bucked. He arched. He used his snack container as a weapon. He made it impossible for me to get at his hair without taking some skin with me. At least he was certain that he did not want his hair cut. Me, I was torn. It was the first time that the act of making a decision for my child threw me straight into an existential crisis. Suddenly I doubted not only my skills as a parent, but also my very character and the beliefs that I always thought I held so strongly.

My husband and I are both Sikh. Here I was in the midst of an act that made me feel weak in my resolve and embarrassed of my faith, when I like to believe that I am neither.

Never mind about me - what did this whole dilemma say about my parenting skills? Parents make weighty decisions that can include things like who their children will marry, their education and future careers.

As I stood there with those scissors this was one decision in which I did not have the same sense of security in myself. Imposing what my husband and I believe onto our child seemed unfair because we were making a choice about his identity without his consent. The day after our son was born, my husband and I had a talk. What would we do about our son's hair? We had no idea.

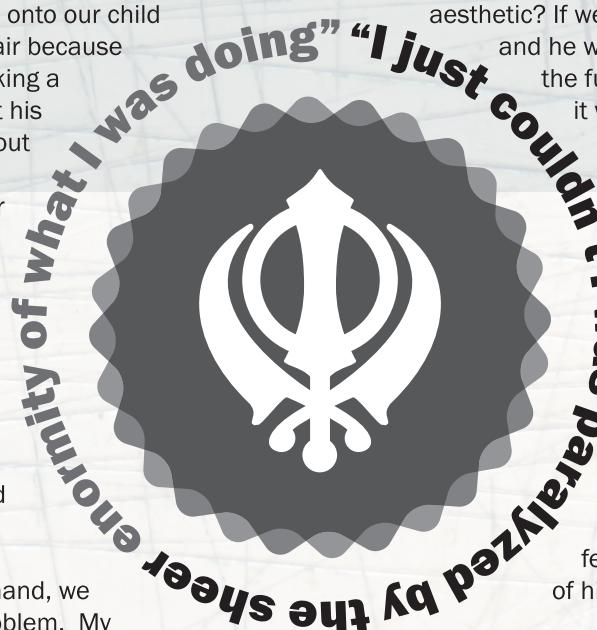
On the one hand, we have this problem. My parents decided to cut my hair when I was born and my husband's didn't. In my family, my parents ditched their long locks when they emigrated here. In my husband's family, many of the men wear turbans. Whichever decision we make, how would we explain why our son looks so different from his own father or from my father?

You'd think that the difference would mean my husband and I had strong opinions about what to do. Nope.

Uncut hair is part of a Sikh legacy that we would love our son to contribute to. What happens, though, if our son feels differently and buys into a Western aesthetic? If we keep his hair and he was to cut it in the future, even if it was his own choice, I'll selfishly feel like a failure. I'll feel as though we didn't give him a strong enough support network. And he'll undoubtedly feel the dismay of his community.

Of course, many parents in my position don't want to open their children to the possibility of being bullied. Around the time we were making our decision, the news had been flooded with reports of a high school boy getting his turban ripped off. On the other hand getting through the testing times may make him a stronger person. My husband is proud to sport a turban.

So there we were. Me, frozen with scissors in hand; my child flailing like a rodeo star. Never mind that it was unsafe. Never mind that I would probably screw up the haircut. I just couldn't. I was paralyzed by the sheer enormity of what I was doing.



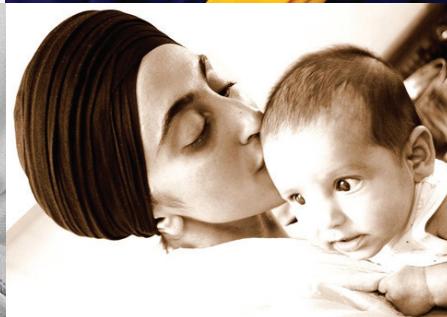


“Getting through the testing times may make him a stronger person”

rrc

I put the scissors away that day without making a snip.

That night, after I put my son to bed, I remembered a gift someone gave us that we've stored in the closet of my son's room. In a blue plaid gift box next to a ceramic piggy bank are two smaller containers, each pig shaped and lined with blue satin, one for his first tooth one for his first lock of hair.



We still didn't know how we were going to handle the hair situation. If we cut it, I'm sure we wouldn't want to commemorate that. But I imagined that night what it would feel like to open a keepsake with a lock of hair in it decades later. In my mind, I would still not have forgotten how I lost sleep over the decision, how my hand shook when I held the scissors. I'm sure this one monumental decision will haunt me for years to come.

I thought of how those ceramic containers were kind of an inappropriate gift when suddenly it occurred to me that one person's keepsake pig was another person's albatross - that night, I was certain of one thing.

We would let his natural, beautiful locks of hair grow the way God intended. We will do all we can to teach him of his rich Sikh heritage and support him when he needs us most.

In the end the decision would be his to make in the future.

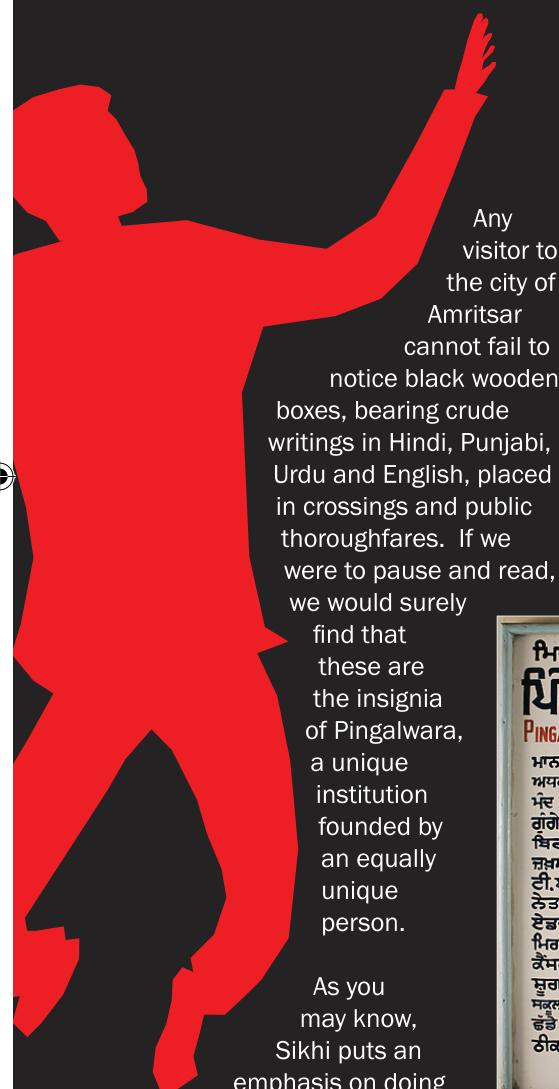


“Suddenly I doubted not only my skills as a parent, but also my very character and the beliefs that I always thought I held so strongly”

THE BEERDED MOTHER TERESA



Bhagat Ji had nothing except his single-minded dedication to serve the poor and the needy. And yet he was able to help thousands of lepers, mentally and physically handicapped and the dying. His name will be written in letters of gold in the history of the world.



Any visitor to the city of Amritsar cannot fail to notice black wooden boxes, bearing crude writings in Hindi, Punjabi, Urdu and English, placed in crossings and public thoroughfares. If we were to pause and read, we would surely find that these are the insignia of Pingalwara, a unique institution founded by an equally unique person.

As you may know, Sikhi puts an emphasis on doing good for your fellow men, ultimately being altruistic. **"Blessed are those mortal beings, who share the teachings with others and engage in altruistic services of doing good to others"** (Guru Ram Das Ji, ang 311). To serve God is to serve his presence in all the living beings.

Bhagat Puran, the founder of Pingalwara, dedicated his life to this teaching, serving the poor, the weak and the less fortunate than himself.

The social classes and religious tensions that would normally dictate our behaviour in society were completely wiped out. He was the true altruist.

Bhagat Puran was always seen in a contented mood.



ਪਿੰਗਲਵਾਰਾ - ਮਰੀਜ਼ਾਂ ਦੀ ਸੂਚੀ	
PINGALWARA - STRENGTH OF PATIENTS	
ਮਾਨਸਿਕ ਰੋਗੀ (MENTAL PATIENTS)	406
ਅਧਿਰੋਧ, ਯੋਤੀਹ (PARALYSIS, POLIO)	80
ਮੰਦ ਵੱਡੀ (MENTALLY RETARDED)	259
ਗੁਰੂ-ਬੋਲੇ (DEAF & DUMB)	72
ਬਿਹੜਾ (AGED)	96
ਜ਼ਮੜੀ (INJURED)	34
ਟੀ.ਬੀ. ਵਾਲੇ (T.B.)	12
ਡੈਂਡਰੋਫਿਲ (BLIND)	18
ਏਡਜ਼ ਵਾਲੇ (AIDS)	07
ਮਿਨੀਅਰਿਟਾ (EPILEPSY CASES)	97
ਕੈਂਸਰ ਵਾਲੇ (CANCER)	01
ਸੂਗਰ ਵਾਲੇ (DIABETES CASES)	09
ਸਾਲ ਸਾਡੇ ਵਾਲੇ (SCHOOL CHILDREN)	61
ਛੱਡੇ ਗਏ ਸਥਾਨੇ (ABANDONED CHILDREN)	15
ਡੀਕ ਹੋ ਗਏ (RECOVERED)	26
TOTAL	1201

The good vibrations that emanated from the people he served, gave him the energy and drive to carry on selflessly without any need for recognition. Feeding langar to the hungry, giving shelter to the homeless and taking care

of the sick was reward in itself as Bhai Gurdas Ji writes;

There are people who give up their own needs and comforts for the causes of others, and in the process, they are healed themselves. - Bhai. Gurdas, Vaar 4, Pauri 15

After the partition of India in 1947, Bhagat Puran Singh reached a refugee camp in Amritsar which housed over

25,000 refugees with very little money in his pocket. These refugees were critically wounded and incapable of nursing themselves. The government hadn't made any arrangements to take care of these refugees so Bhagat Ji took the initiative and started treating the wounds with the few medical supplies he could find.

Overcoming impossible odds, Puran Singh finally realized his dream of Pingalwara - literally The House of Cripples - a home for those who would have been left to die by the roadside, uncared for and unmourned. The number of patients at Pingalwara has increased steadily and today it provides food, shelter and care to more than one thousand. He created help for the helpless, a home for the homeless and hope for the ones who had given up on humanity.

He shunned public recognition for the humanitarian work to which he devoted his entire life. When he received an award, he put it away in a trunk rather than out on display. In 1979, the Indian government awarded him a Padma, a top civil honour. He returned it in 1984 after the Indian army attacked the Golden Temple.

Bhagat Puran Singh never married and never accumulated material wealth, but left behind a priceless legacy.

Noted Indian writer Khushwant Singh had this to say about Bhagat Puran Singh:

"Bhagat Puran Singh was no ordinary mortal but undoubtedly the most loved and revered man in the world. I once described him as the bearded Mother Teresa of Punjab. Mother Teresa had the backing of the powerful Roman Catholic Church, the English press and innumerable foundations to give her money.

We can all take something from Bhagat Puran Singh Ji's life, whether it be serving Langar to the hungry, looking after elderly relatives or giving up time to do voluntary work. It's so easy for us to do and what better role model for us to follow!



Gurudwara Sachkhand Isher Darbar Society

A Charitable Organisation under the spiritual guidance of Founder /President

Sant Baba Mann Singh Ji Pehowa Wale



Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Guru Pyari Sadh Sangat Ji,

With the Blessing of Dhan Dhan Sri Guru Granth Sahib Ji
it is with great pleasure we would like to announce the opening of:

**Gurudwara Sachkhand Isher Darbar
Vicarage Road, West Bromwich, B71 1AQ**

The Gurudwara Sahib welcomes Sangat from all backgrounds regardless of caste, colour, creed or origin. With a vision to solely promote the teachings of Sri Guru Granth Sahib Ji and bring the local Sikh Community together, the Gurudwara Sahib was opened on the 14th April 2010.

A request was made by the local Sangat to have a place of worship, free from politics and to solely preach teachings of Sikhism together under one umbrella. Residents within the area have been delighted with the Gurudwara Sahib and a rapidly increasing number of individuals from all backgrounds regularly attend the Gurudwara Sahib simply to seek the blessing of Sri Guru Granth Sahib Ji and to attain peace at their local place of worship. Again at the request of local Sangat the Gurudwara Sahib is free from any form of committee and all are welcome as sewadars, to participate and help put across their views in further joining the local Sikh Community.

To date we have had an amazing response from all local Sangat and would like to take this opportunity to thank all, who have supported, attended and simply been there to participate in bringing the opening of the Gurudwara Sahib a success. With the Sangat's efforts the Gurudwara Sahib operates on purely voluntary basis and programmes have been booked until very late in the year. It is a request by the sewadars that all Sangat continue illustrating their utmost support.

**All of this was possible with the blessings of Sri Guru Granth Sahib Ji
and the help and support of Sant Baba Mann Singh Ji Pehowa Wale**

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

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Email: info@TheWorldOfGuruNanak.com

Registered Charity Number: 1132514





Brick Top

I'm a trendy kind of guy but when I tie a pink pin striped turban to the Gurdwara all the guys stare at me and call me Gaylord Focker, why? First of all if you're going to wear silly designs then people will look at you funny (you should see the laughs you're uncle Mangi gets every Friday night when he has his high heels on), but when going to the Gurdwara you should dress modestly. However at the same time you should be proud of wearing the crown the Gurus have given us and it should always be referred to as a Dastar. It symbolises honour, self-respect, courage and spirituality.

Mi Julie

Dear Baksho I love my Julie but she wants to cut our sons hair, I'm a Sikh and she can't be bothered to comb his hair every morning. What do you think I should do?

Looks like you're going to have to wake up every morning then. Read the article on 'Cutting hair' on page 18.

Side by Side

If we believe in equality then how come when I sit upstairs in the Gurdwara I am not allowed to sit on the same side as my fella?

This is just cultural traditions as in certain Gurdwaras in India, men and women sit side by side. It shouldn't be an issue as long as you don't get up to any funny stuff like playing footsy! However some Gurdwaras may have their own Maryada (code of conduct) that you still will have to follow.

"Proppa" Singh!

My turbanned mate little Pete says he is a 'proppa' singh, you should see the size of his Kara and gold Kanda medallion, but I thought Sikhs weren't meant to cut their hair so how come he has zig zags shaved in to his beard?

Little Pete sounds like a wannabe Dakhu (gangster). You should stay away from unsociable types, you gets me!?! Guru Gobind Singh Ji left us is no doubt that cutting of any hair is forbidden.

Stand & Deliver

I don't mind going to the Gurdwara but when I have to stand up and listen to Uncle Mangi giving £1.50 for the building fund, it's taking the biscuit. Why can't they just put it in the Golakh like the rest of us? Standing up is when the Gyaani (priest) stands up in front of Guru Granth Sahib Ji to do Ardaas (a prayer that is said when we have a request or to thank Waheguru when a task has been completed). However the reading out of the amount of money somebody has given isn't required but normally the practice that the Gurdwara has put in place, so you might want to take this up with your local Gurdwara.

First Cut

Why is it that at the Gurdwara they stab the Parshaad with a sword?

Touching a Kirpan (sword) to the Karhaah Parshaad (sacred pudding) is a tradition that we can trace back to the lives of the Guru's. This action served as an indication of the Guru's acceptance, and the Sikhs' acceptance and consumption of Parshaad displays a submission to the Guru. This tradition lives on today.

Dress Code

Why is it when I go to Punjabi school I have to wear a suit and my brother can wear 'whot-eva'? It's so unfair.

May be you should suggest to your Punjabi school that all children should wear a traditional Punjabi uniform.

Scarf Ace

Why do some Sikh men tie scarves around there mouths at the Gurdwara, even though it's not cold inside?

It isn't a scarf to protect them from the cold but to up keep cleanliness and avoid saliva from going into food and over Guru Granth Sahib Ji.

Odds On

I know we're not meant to gamble but I've seen this guy taking bets at the back of the hall, does he give favourable odds?

LOL! He isn't taking bets, its donations! Some people may wish to contribute money towards the up keep of the Gurdwara, and not for the presidents new Mercedes like some people like to think! As Sikhs we are meant to give one tenth of what we earn for selfless service.

Here's one I made earlier...

If we aren't allowed to wear hats, then how come my dad wears a turban that looks like a helmet?

This answer comes from Paaji Garcha, from my experience the Blue Peter slip-on Dastar is used out of laziness, unless you have a medical condition that prevents you from tying a Dastar, it should be tied every day.

Dear Baksho



Because I'm Worth It

When the Nishaan Sahib is cleaned why do they use yoghurt to clean it?

They wash the Nishaan Sahib with dhaie (yoghurt) as yoghurt is great for cleaning. In Punjab before shampoo and soap existed, Singh's used to use yogurt to clean their hair and it's also completely natural and contains no chemicals.

Better Out Than In

I go to the Gurdwara on special occasions, is there a locker or safe deposit box that I can put my fags in before I go in?

Smoking or taking of any intoxicants is prohibited for Sikhs and carrying intoxicants of any sort within the Gurdwara premises is also forbidden. If you are a smoker then on that particular day that you go to the Gurdwara you should leave your fags at home.

String is King

I think my mum is going mad. I recently bought a new car and when I woke up she had tied a black string to the tow bar, she reckons it was to prevent bad karma affecting my car but my wheels caps have been stolen already my car looks ridiculous, is this religious?

Some advice from the wheel cap thief (Pete the Dakhu), You tight git you should have bought some alloys! Unfortunately we haven't lost the pindoo (village idiot) mentality, come on how is a black string going to protect you? As Sikhs we don't believe in superstitions or rituals, so it has no religious significance at all.

Dear Crack-Sho

My grandson wears jeans where you can see half his chitter (bottom), what can I do to make him a more traditional Punjabi boy?

May be you should give him a slap on his exposed backside (only joking we would never condone violence), on a serious note if our history, culture and values, are to be preserved then it is the responsibility of all parents to educate their children about our glorious past from a young age. Tell them about the sacrifices of the Sahibzadey to Bhai Taru Singh and what it really means to be a Sikh

Eqlbal Scissorhands

Dear Baksho, why can I cut my nails but not my hair?

Nails and the importance of hair cannot be compared. A Sikh doesn't disfigure their hair from head to toe because of the Guru's order to maintain the sanctity of the Kesh nothing else matters. A Sikh does what their Guru tells them to do. Secondly, nails naturally remain short as they are brittle and rigid which means they break off easily. Nails are dead after a certain length beyond the end of the finger - Hair is not dead.



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born identity

by Mohinder Singh Khera

Everyone enjoys hearing about a good conspiracy theory and many people enjoy coming up with new ones. You can spend an incredible amount of time reading about theories and wondering if there is any truth to them.

According to BBC Reporter David Icke, reptilian humanoids are the force behind a worldwide conspiracy directed at manipulation and control of humanity. He contends that most of the world's leaders, from Barack Obama and George W. Bush to members of the British royal family, are in fact related to the 7-foot (2.1 m) tall, blood-drinking reptilians from the star system Alpha Draconis.

Wingdings is a font included in all versions of Microsoft Windows, with a history of controversy. An urban legend, one of the most widespread conspiracy theories ever, that spread after the September 11, 2001 attacks was that if the sequence "Q33NY" is typed in Wingdings, the Q becomes an aircraft, the threes become lined documents (which resemble skyscrapers), the N becomes a skull and crossbones, and the Y becomes the Star of David. The resulting graphics look like an aircraft preparing to impact the World Trade Center, with a message of death for those of Jewish faith. The "NY" stands for New York, and "Q33" allegedly was the designation of one of the aircraft.

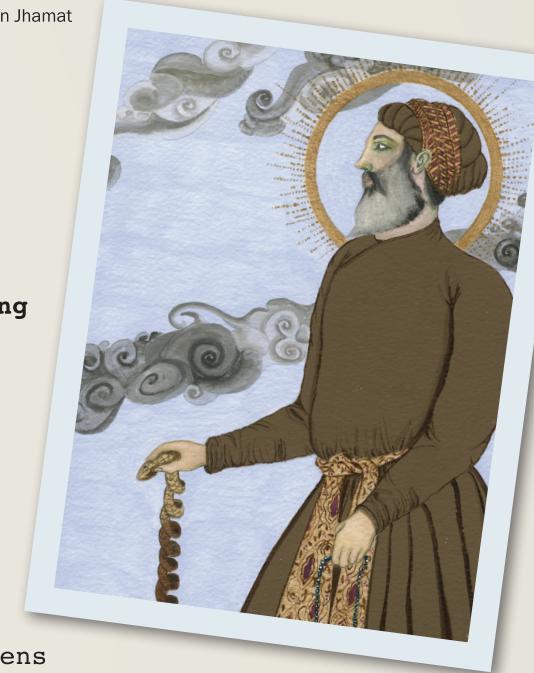
Another conspiracy theory doing the rounds is that the Sikh faith is part of the Hindu religion. If we look at the history of the major religions we will see a different story. Moses was born into

the family of Pagan statue worshippers but he laid the foundations of the Jewish faith. Jesus Christ was born into a Jewish family but laid the foundations of the Christian faith and Mohammed, the founder of Islam, was born into a Karreshi faith family. So if all these religious leaders can founder a religion having been born into the family of another religion, why can't Guru Nanak do the same even though he was born into a Hindu Family?

The code of conduct for Guru Nanak's Nirmal faith was 'Charan Poul', literally meaning the drinking of water from Nanaks feet! Why? Well the region at the time was deeply caste based. Guru Nanak said that anyone who wants to join the Nirmal faith will need to be pure of mind. They will need to expel the five evils of Kam (Lust), Krodh (Rage), Loh (Greed), Moh (Attachment) and Ahankar (ego) and most importantly believe in one God.

It must be remembered that people at the time believed in many gods. Guru Nanak taught that God is not found in distant mountains and through austere living, but that God resides within each of us, whether Hindu or Muslim, and is found through honest living, praying to God and charitable giving.

Guru Ji's teachings were so enlightening at the time people flocked in their



tens of thousands to take Charan Poul and follow in his path. He did this without Obama style secret service, bullet proof limos, a Mugabe type army, Facebook and Twitter!

Bhai Lehna, who became the second Guru, Angad Dev Ji, was born into a Hindu family and before meeting Guru Nanak Dev Ji and receiving 'Charan Poul', worshipped Devi (pagan Gods). In the same way Amaru, also born into a Hindu family, did Theerath (that God can be attained by visiting religious places) for 21 consecutive years before becoming enlightened into the Nirmal faith through the teachings of Guru Angad Dev Ji and he himself became the third Guru, Amardas Ji.

Bhai Jehta, born into a Hindu family, joined the Nirmal Sikh path and after passing a test for succession of Guruship he became the fourth Guru, Ramdas Ji. Now Guru Ramdas Ji, his Nirmal Sikh wife Bibi Bhanni (daughter of Guru Amardas Ji) had 3



children, Maha Dev, Pirthi Chand and Arjan Dev. Guru Arjan Dev Ji succeeded his father and became the first Guru to be born a Nirmal Sikh.

Following on from this the sixth, seventh, eighth, ninth and tenth Sikh Gurus were born as Sikhs and thus show a clear Sikh lineage in the development of Sikhism. They spread the word of Guru Nanak's Nirmal faith to the extent that it reached all four corners of the Indian subcontinent.

On the 13th of April 1699, over 80,000 of these Sikhs gathered on what is now known as Vaisakhi to become the embodiment of the modern day Gursikh. Five Sikhs, Daya Ram, Dharam Chand, Mokham Chand, Himmatt Rai and Sahib Das became the first Singh's of the Nirmal faith.

In changing the code of conduct from Charan Poul to Khanda De Poul (Baptism through receiving Amrit), Guru Gobind Singh asked for the heads of five Sikhs, and thus transformed the Nirmal Panth to the Khalsa Panth we know today.

I have conclusively dispelled the notion of the Sikh faith being part of the Hindu faith... however Area 51, that's another story. Mulder and Skully may be on to something. The rumour goes it was used to fake the Lunar Landings in 1969. If you speed up the astronauts moon walking by $\frac{1}{2} \times$ speed they appear to be running around in the same way we do on Earth.

You make your own mind up.

Guru Nanak Dev Ji famously stated that there is no Hindu or Muslim as he rejected both faiths and chose his own sacred path. Bhai Gurdas Ji explains this by saying:
"Maariya sikha jagat vich,
Nanak nirmal panth chalaya"
Guru Nanak started the Nirmal (pure) faith that enlightens the world.

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BRAVEHEART

in 1704

**at the
Anandpur
Fort,
after an eight month siege, rations
had finished and even the leaves from
the trees had been eaten, Bhai Maha
Singh and others told Guru Gobind
Singh Ji that they could fight no more
and as such they should leave the
fort. Guru Ji replied to have faith in
God and stay for another eight days
as this siege will be broken.**

However their faith in Guru Ji had wavered and they wrote a letter of resignation.

The very same Sikhs, realising the error of their ways, subsequently fought alongside Guru Ji in his final battle at Muktsar and had the opportunity to receive a pardon from Guru Ji. It raises the question how long does it take to win Guru Ji's favour again, if ever?

The ninth Guru, Guru Tegh Bahadur, along with Bhai Matti Dass, Bhai Satti Dass and Bhai Dyala gave their lives to the preservation of the Hindu faith but stayed strong in the face of oppression in keeping their faith.

Bhai Taru Singh, in the presence of the tenth Guru, did ardas that he doesn't care if his scalp is removed he just asks God that to his last breath that his Sikhi Sidak (faith in Sikhi) does not leave him.

Bhai Mani Singh, sitting crossed legs, was cut piece by piece but the flower of Sikhi inside him could not be cut. Bhai Shubeg Singh and Bhai Shabaj Singh, spiked on wheels of saws. Their bodies may have been cut but the mughals could not slice through their Sikhi. Thus the blood of these Sikhs had deepened and enriched the Sikh faith.

In emperor Mir Manu's jails, children limbs were made into garlands



During the vicious purge by Emporer Mir Manu, there was a 'kill on sight' policy against all Sikhs. Unperturbed the Sikhs would sing:

**'Manu Sadhi Dattari assi mano de soi
Oh jio jio manu vadh da assi dunne
chunne hoi'.**

**'He chops us to pieces but in doing
so we multiply, we double and double
again.'**

The youngest sons of Guru Gobind Singh, when being bricked alive kept their Sikhi Sidak. When the wall got to their knees the wall could not be built straight up as the knees of the boys got in the way. It was decided then to shave off the knees of the two young boys so the wall could be built. Jogi Allah Yar Khan says of this event that in the whole of Hindustan this is the only historical site where the father has sacrificed his sons for the will of God.

**'Manu Sadhi Dattari assi mano de soi Oh jio jio
manu vadh da assi dunne chunne hoi'.
'He chops us to pieces but in doing so we
multiply, we double and double again.'**

Although Bhai Matti Dass was sawn to pieces his faith could not be cut. Even though Bhai Dyala was boiled alive his faith could not be broken. Bhai Satti Das had cotton wool placed around his body and set alight but although his body was burnt no one could burn the light of his Sikhi.

and placed around the necks of their mothers. The jailers were gobsmacked when the women did ardas - they thanked God for this blessing.

Can Sikhi Sidak do anymore for an individual that when they are faced with such extreme actions against them, they are still able to find strength in their faith?

Banda Singh Bahadur had his four year old sons heart placed in his mouth, his own flesh pierced piece by piece, hands and feet chopped off, and blinded by piercing to his eyes. Even though he had been blinded they could not blind the light of his faith which day by day got brighter with his sacrifice.



It is this belief that made Jaspal Singh beautiful in life as in death.

Taliban terrorists severed the head of Jaspal Singh from his body after holding him captive

for 41 days. They stole his life but could not steal his inner peace or his steadfast conviction. The late Harbhajan Singh Yogi said, "It is better to die as Khalsa than to live as anything else." Not everyone understands such a sentiment. In fact it is impossible to comprehend for one who does not live as a Khalsa.

Life is precious. No one gives it up easily. But for a true Khalsa like Jaspal there is no other possible life, no other choice.

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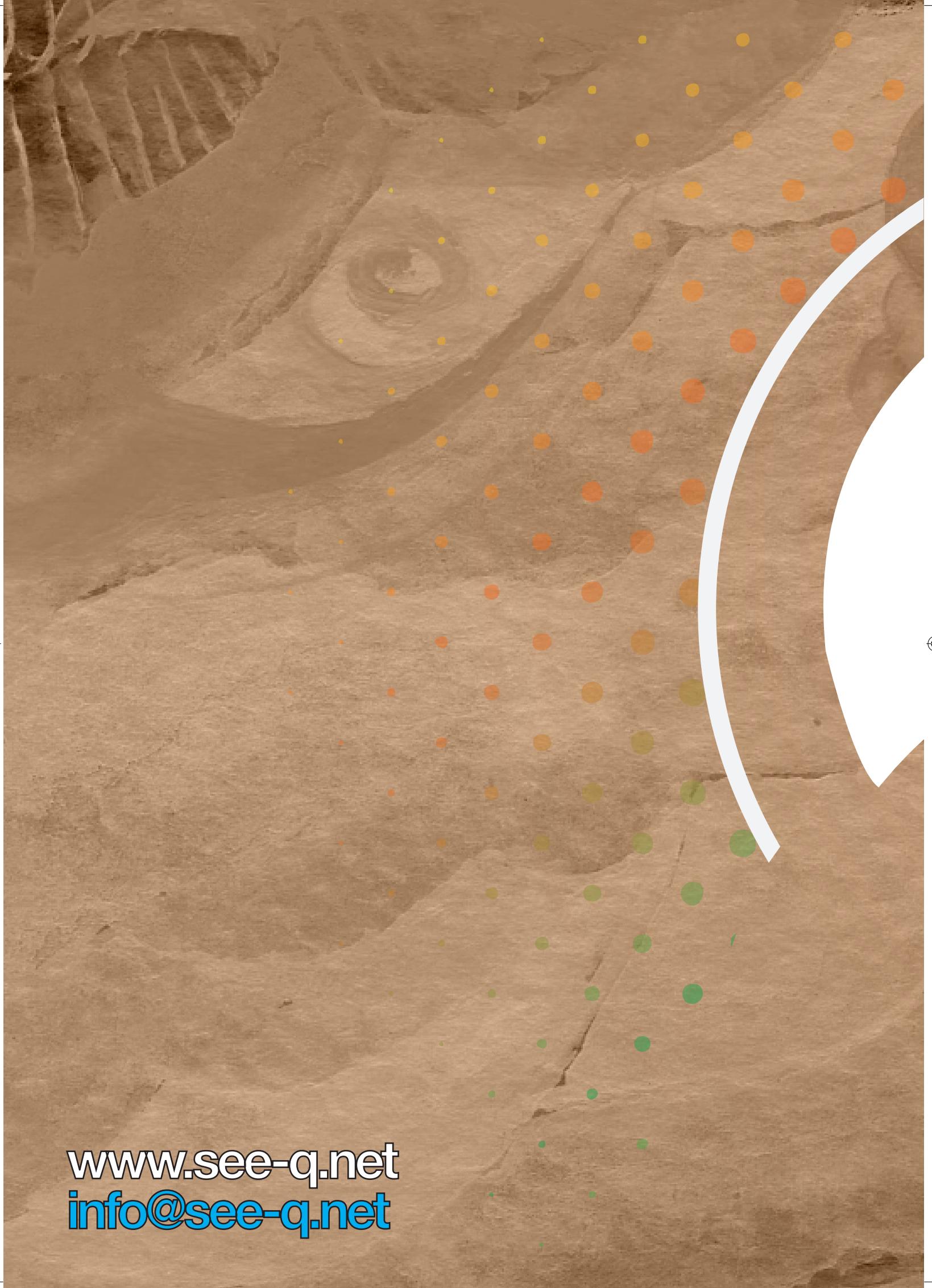
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